World Alliance News Letter

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# The Feast of Light and the Light of the Star

ROGER T. NOOE

HISTORY comes to life when in the celebration of great events we are inspired for nobler achievements. Shrines of devotion speak to us not alone of memories that bless; they also lift banners of duty and high hopes to be fulfilled. The transcendent moment can become transforming power. Chanukah and Christmas this month will not be truly kept unless they lead to freshened faith in God the Father of all mankind and a deepened desire for a brotherly world.

Against the tyranny of a mad king, coming to its unholy climax in profaning the Temple, Judas Maccabeus, calling to none but the brave, fought a fight for freedom and the right to worship the God of their fathers. By these sacrifices, the gates of the Temple were opened, and lights shone again upon the altar.

Once again, Christians, in imagination, will journey to the little town of Bethlehem, and listen to the heavenly anthem, announcing the birth of the Christ child and proclaiming, "Peace on earth, goodwill to men."

So Christians and Jews will be looking before and after, and if instead of sighing for what is not, they will let these holy seasons lead America to the Altar of Praise, Penitence, and High Resolve, by this, once more, we may have the rebirth of a nation under God.

WE ARE AGAIN WANDERING, it seems, between two worlds, one dead and the other powerless to be born. It cannot be born save from Above. When we lift up our eyes unto the hills of spiritual supremacy, we shall know from whence cometh our help.

Professor Wild of Harvard says that our Western civilization is beset by a disease that we define variously as Nazism, Barbarism, and Tyranny. One of the major symptoms of this disease, he says, is the absence of any faith in a real order of existence independent of the opinions and desires of the national group. So far as we forget the frame of reference and reverence above us, we frantically seek security on false foundations, and clamor for freedom which too often means nothing but miserable aims that end in ourselves.

Something is lost in the soul of our country — or is it our soul? — when all of our energies are bent on survival, and we think to save ourselves by defensive measures. It requires more than the idea of survival for us to survive. We are witnessing a diminishing meaning to the words *freedom* and *democracy* that once carried spiritual content because they grew out of faith in God and faith in the dignity of man, made after His likeness.

In the Feast of Light and in the Light of the Star that rained its fire, we may see light. By this, surely we will be guided to know that our ultimate hope is not in bandaged eyes, afraid to look at the world, thrumming on the last string; nor is it in dreaming of a restored Eden by the magic of science, or finding peace through sheer force. All these hopes, like dead leaves, are fallen away, and the days are melancholy. Our ultimate hope is in God and in men of goodwill who will do His will.

SHOLEM ASCH, speaking of the Prophets and the will of God expressed through Christ in the Sermon on the Mount, says: "These teachings created our civilization which we call the civilization of the Jewish-Christian idea. I can see no hope for our unhappy world save that which lies in the renewal of the moral and spiritual estates, which our common ideal of faith has created."

America at the altar, amid all differences of races, religions, and politics, would find a spirit of unity and goodwill, bringing to birth a new sense of decency and moral urgency — essential elements in democracy. It cannot be said too often that our greatest enemy is within our own gates. He is in every heart that harbors hate. He is in every mind that devises evil against his neighbor. He is in sneers and innuendoes that stealthily and openly steal the good names of loyal citizens. If our religious faith created an atmosphere in which there would be fair dealing with one another and free exchange of ideas unafraid, we could understand once more that differences are vital to democracy and social change can be made without violence.

Chanukah and Christmas both have world-wide values. They also search out our individual hearts. Those best can be peacemakers who have peace within. In the light and love of these holy seasons, let us pray as did the great heart of Francis of Assisi: "Make me, O Lord, an instrument of Thy Peace. . . . For it is in practicing goodwill toward others that Thy Peace comes to us."

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*—Dr. Nooe, a trustee of The Church Peace Union, retired in March 1951 after a 25-year pastorate as Minister of the Vine Street Christian Church in Nashville, Tennessee. At that time the church appointed him "Minister to the World at Large".*

# The Season's Greetings

During this festival-time, when we celebrate Christmas, Chanukah and the New Year, we in The Church Peace Union and World Alliance greet our many friends and wish them joy.

To Jews and Christians alike, these holidays are a harbinger of hope and a promise of renewal. In interfaith groups such as ours we remember the link between the Christian festival of Christmas and the Jewish festival of Chanukah. Both holidays come in December, the time of winter solstice, when the days become longer and men must be reminded that, in spite of the darkness round about them, there will once again come light and hope, more sunlight and less darkness. Both holidays represent a confirmation of the supremacy of the human spirit. Thus Jews, Catholics and Protestants, working side by side in behalf of world peace, should remember the parallel nature of Christmas and Chanukah.

## ITEMS OF INTEREST

### Authority and Freedom

The International Association for Liberal Christianity and Religious Freedom announces a congress to be held next summer in Oxford, England. The congress, to meet from August 12 to 17, 1952 will use as a theme: "Authority and Freedom in the Modern World." In addition to prominent speakers from various countries, the program provides for dividing the congress into five study sections, each to approach the theme from a different angle. These sections are: a theological and a sociological section, a section on religious education, one on comparative religion, and one on science and religion.

A leaflet giving more detailed information may be obtained from the Secretariat of the IARF, 26 Riouwstraat, The Hague, Netherlands.

### Communication from France

Pasteur Jules Jezequel, one of the European representatives of the World Alliance, has given, in a recent letter, a glimpse of present day conditions in France. The current situation, he writes, is characterized by a general uneasiness, the result of many causes: national insolvency — joined with an excessive development of State activities, social unrest, and a lowering of the public morale.

Politically speaking, the State is less and less respected, it being opposed by both corporations and private concerns. The general attitude is, in effect, that one is no longer able to obtain from the State any just solution without recourse to legal proceedings. Along with this plight, the program of nationalization, intensified during the Liberation, has turned France into an industrialist, manufacturing and employment-agency State, one which, by not adequately fulfilling its tasks, is pushing the country toward totalitarianism.

This situation naturally fosters a social unrest which is gradually reaching most of the people, even the most conservative. The monetary devaluation has now affected the little stockholders and their savings have melted away. The working man is bewildered by the instability between the wage level and the increasin cost of living, while the aged, whose incomes woul twenty years ago, have permitted them a decent livin are forced to be content with only bread and mil As usual, it is the middle class that is the most unfo tunate and many from this group are going over t the proletariat.

Such a social crisis inevitably provokes a mor crisis and the future, for the youth of the countr is dismal. The young people seem to say: Why shoul we impose upon ourselves strict rules of conduct whe all standards are giving way? To cite only one e ample, the general relaxing of fundamental principl is blatantly revealed in the number of sordid nove of violence and grossness which are now being pu lished. Also, just as prevalent, is the double fear of w and Soviet Communism. No wonder then, that t churches are faced with many acute problems.

You might well ask: Is there nothing left to do b to be disheartened in regard to France? Certainly n She has endured even darker hours and came throug them. It is typical of the French that, when everythi seems to be lost, they take hold of themselves a renew their courage and hope. Therefore, under t surface of the present depressing miasma, that is wh the majority of the stalwart citizens are doing.

### *Religious Ethics and the Politics of Power*

Dr. Justin Wroe Nixon of Colgate-Rochester Divi ity School writes about this 72-page booklet:

"I took up this document wondering whether would find here another rather bland statement the contrast between religious ideals and the actu condition of international affairs. Instead I fou such a realistic down-to-earth honest and forthrig picture of the present-day world that I continued read in a rather excited mood. I can only congratul you on publishing this little pamphlet, and wou express the hope that it has the widest possible circu tion and use."

The booklet, written by Vernon H. Holloway, m be ordered (50 cents) from The Church Peace Uni

# TOWARD A FREE WORLD COMMUNITY

Ralph Barton Perry

*The following article includes excerpts from an address delivered by Dr. Perry at the Conference on World Order, Rochester, New York, November 12, 1951.*

There would be little difference of opinion among us concerning the goal of American policy in the field of world affairs. We wish to achieve a "just and durable peace": a peace which would be "just" in the sense of providing the greatest freedom to each nation and individual; and which would be durable because of its justice.

Such a peace would require a sanction of force, but it would not rest on force. As the nation-state exerts force to deter individuals from lawlessness, so an effective world organization would require a force drawn from all its members to deter aggression. But the instrument of force cannot do more in either case than deal with exceptional cases. The stability of world order, like that of a nation-state, would depend in the long run on the conscience of its members; that is, on their voluntary adherence to a system which they saw to be good — good for themselves, and good for everybody.

It is because the goal of foreign policy is a moral ideal, sanctioned by conscience, that the churches have a peculiar responsibility in the matter. They have a special obligation, while recognizing the necessary realism of practice, to sensitize conscience and to carry aloft the moral banner.

### Translating Ideal into Policy

The definition of the moral ideal is imperative, but it is a comparatively easy task, in a country like ours imbued with a strong democratic and Christian-Hebraic tradition. It is our area of agreement: we are divided among ourselves as to the steps to be taken to promote this ideal. What do we do now, and what do we do next? Since all idealists are also citizens we are compelled to translate our ideal into policy, that is, into a line of united action, beginning today.

We on our side of the divided world stand for what we call "freedom", which has its central political meaning, and its social and cultural implications. Politically the freedom which we advocate means that government shall express the will of the people at large, freely arrived at by discussion, freely expressed in public, and freely affirmed by the ballot. Taken together these freedoms imply that the government shall not use its power, through control of education and communication, or through army, police, or espionage, to perpetuate its power.

In its social applications, freedom as we conceive it means freedom of occupation, freedom of business enterprise, and that general freedom of opportunity which springs from enlightenment and from the possession of material resources over and above bare subsistence. In its cultural application our freedom means that science, philosophy, art, music, literature and religion shall be free to follow their own dictates, free from centralized and uniformitarian control.

In so far as we stand for this freedom in all its meanings, we work for it; and by implication, stand and work against its opposite. Soviet Russia appears to be a dictatorship imposed, when necessary, by force: peaceful opposition to the government in power, whether by individuals or by organized parties, is suppressed by purges or prevented by threats; use is made on a considerable scale of forced labor; the government indoctrinates its own people, so that the popular will is the product and not the source of government; science, philosophy, art, literature, music and religion are considered as instruments of propaganda, rather than as independent searchings for truth and beauty.

But over and above this difference of beliefs and institutions, there appears to be on the other side a sort of creeping imperialism, most painfully exhibited in the fate of Czechoslovakia. It is by no means certain that there is any fixed pattern. But in certain cases, at least, the procedure is that of the *Putsch* or *coup d'etat.*

### Our Four-fold Task

This is the threat which clouds the horizon of the future: the threat that a system which denies freedom, and to which we are therefore in principle opposed, shall be spread by force from Eastern to Western Europe, from Europe to the Near East and the Far East, and then to the American continent, and eventually even to ourselves. If we are true to our principles and to our safety we cannot view this prospect with indifference. Our foreign policy must be devoted to prevent its coming to pass.

If this policy is to be adapted to present conditions, we must be prepared to "coexist" for many years on the same planet with the opponent, hoping that, given sufficient time, war can not only be temporarily averted but permanently eradicated. If this is possible, we may then leave disputes between social ideologies to be settled on their merits. The ultimate victory will then be left to the suffrage of mankind at large and the two systems will bid against one another in terms of benefits conferred.

Our task is four-fold: (1) to be ready for a resort to arms if war should be necessary; (2) to do everything possible to keep what peace we have, and to convert it into a political settlement; (3) to achieve an effective world organization, beginning with the United Nations; (4) by our leadership and example to spread the gospel of democracy to the ends of the earth. [Dr. Perry elaborated in some detail these four points.]

We are obliged to have a foreign policy, good or bad, and to implement it with what political institutions we have. In any case the fundamental force in our political life is public opinion — that is, your opinion and mine. That long-range wisdom, steadiness of will, large-mindedness, and patient pursuit of our goal, in which we and the world at large so often find us lacking, can be communicated to our people at large, and to our officials of government, if we cultivate them in ourselves, if there are enough of us, and if, having it in ourselves, we express it vigorously to those about us. The power is ours, if we believe that we have it, and are worthy and resolved to exercise it. If not we have ourselves to blame. Either we abandon our goal of a better world, and our American democratic way of attaining that goal, or we enlist — all of us — for active service, with no holidays or leaves of absence.

# The Rochester Conference on World Order

A Canadian-USA Conference on World Order for community leaders was held in Rochester, New York, November 12 and 13. The conference was sponsored by The Church Peace Union and World Alliance for International Friendship through Religion.

Some 250 clergymen, organizational and student leaders, and educators were delegates. Although most of the delegates came from the Rochester vicinity, a substantial delegation from other parts of the United States and from Canada was present.

The theme of the conference was "Toward A Free World". The aim of the four sessions was to explore ways in which the religious forces could contribute to the development of a genuinely free world. The conference was so organized as to stimulate a maximum amount of participation on the part of all delegates.

Dr. Ralph W. Sockman, President of The Church Peace Union, opened the conference with a brief explication of the theme. He then introduced Dr. Ralph Barton Perry, Professor Emeritus in Philosophy at Harvard University, who gave an address on the subject, "Toward A Free World Community".

After Dr. Perry's address the following panel members discussed the subject matter of the address among themselves and with the speaker: Dr. Leland S. Albright, Director of The Canadian School of Missions in Toronto; Dr. Herbert C. F. Bell, former Mayor of Middletown, Connecticut; Rev. Charles E. Boddie, Pastor of the Mt. Olivet Baptist Church, Rochester; Professor Ernest A. Dale, Professor of Latin, University of Toronto; Dr. Joseph L. Fink, Rabbi of Temple Beth Zion, Buffalo; Dr. Edgar J. Fisher, Carter Glass Professor of Government, Sweet Briar College, Virginia; Father Charles J. Lavery, Basilian Order, Registrar and Lecturer in International Relations, St. Michael's College, University of Toronto; Col. Charles L. Marburg, President of the English Speaking Union, Baltimore; Mrs. Bertie Wilkinson, President of the University Women's Club in Toronto. The panel discussion was followed by lively audience participation.

### Canadian Editor Gives Address

"Toward A Stable, Free World Economy" was the general subject of the second session. The main address was given by Dr. B. K. Sandwell, Editor of *Saturday Night,* former Professor of Political Economy at McGill University and a Fellow of the Royal Society of Canada. Panel discussants were: Mr. Marvin Gelber, Chairman, the National Executive Committee of the United Nations Association in Canada; Dr. Albert Rasmussen, Professor of Social Ethics, Colgate Rochester Divinity School; Dr. F. J. Rex, Technica Adviser to Dr. Frank Laubach of *Literacy, Inc.;* Dr W. A. Riddell, Professor of International Relations University of Toronto; Dr. C. E. Silcox, Executiv Secretary of the Canadian Council of the Worl Alliance.

The third conference session was devoted to a stud of the subject, "Long Range Planning under Demo cratic Control". The discussion was directed by Dr Philip S. Bernstein, Rabbi of Temple B'rith Kodesh Rochester, and Vice-President of the American Coun cil of the World Alliance. The opening address wa given by Lewis Mumford, noted lecturer and author o *The Conduct of Life* and many other books.

Panel discussants were: Father George B. Ford, Rec tor, Corpus Christi Church, New York City; Mr. Mar vin Gelber; Canon W. W. Judd, General Secretary Council for Social Service of the Church of Englan in Canada; Dr. Miles H. Krumbine, Pastor of th Shaker Heights Congregational Church in Clevelanc Dr. John McNab, Editor, *Presbyterian Recorc* Canada; Dr. Justin Wroe Nixon, Professor of Hom letics, Colgate-Rochester Divinity School; Dr. Leslie T Pennington, Pastor, First Unitarian Church, Chicago Dr. Bertie Wilkinson, Professor of Medieval Histor University of Toronto; Mr. Richard R. Wood, Editc of *The Friend* and specialist in international relation In this session as in the two preceding ones, the fin third of the available time was devoted to questior and comments from the assembled delegates.

### Religion's Responsibility Discussed

The final session of the conference was a lunchec in which Dr. Walter D. Head, President of the Amer can Council of the World Alliance presided. Aft Dr. Head gave his report on the work of the Wor Alliance a Canadian and a USA delegate gave bri addresses on the general subject, "Constructive Chan and World Order". Dr. C. E. Silcox spoke about "Pa World in Revolt: A Challenge to Religion" was t tern for Peace — A Canadian Viewpoint". "T closing summary address by Dr. Samuel Guy Inma specialist in Latin-American affairs and lecturer at t American-Mexican Cultural Institute, Mexico City.

Three Rochester leaders gave valuable assistan in making arrangements for the conference: Dr. Hu Chamberlin Burr, Executive Secretary of the Fede tion of Churches of Rochester and Vicinity; M Irving L. Walker, Executive Secretary of the Coun of Church Women; and Mr. David Allyn, President the Rochester Association for the United Nations.

# LEWIS MUMFORD ADDRESSING THE ROCHESTER CONFERENCE

The participants in the Tuesday morning program, from left to right, are: Dr. Justin Wroe Nixon, Canon W. W. Judd, Dr. Miles H. Krumbine, Dr. Bertie Wilkinson, Rabbi Philip S. Bernstein, Mr. Mumford, Father George B. Ford, Mr. Marvin Gelber, Dr. John McNab, Mr. Richard R. Wood, Dr. Samuel Guy Inman, Dr. Leslie T. Pennington.

## A Prayer for World Order

*Father George B. Ford opened the Tuesday morning session with the following prayer:*

Eternal Father, we bring thee grateful hearts for all thy blessings. In the global anxieties and large difficulties of these times, help us to maintain our confidence in the continued rightness and abiding qualities of these truths:

That the esteem of other peoples, as of our own, will arise, not from material abundance or physical prowess, but in honoring our basic laws that fulfil the divine concern for the individual as a chip of God in time. May our historic and honored devices to guard human rights and assure individual justice even for the lowliest and most despised, never be permitted invasion by specious argument or arbitrary suspension of our constitutional safeguards.

Deepen in us the conviction that it is not alone on the field of battle but also on the field of daily living, that we make practical our essential liberties and apply those blessings to our fellow man. Not in some dramatic setting but where I am, in my own community, will the freedoms find the soil for their first blooming; and there my deepest satisfactions will originate in extending to all the liberties which I ask for myself.

Persuade us that political freedom alone will have small appeal to peoples whose bodily survival is a daily struggle, and that for the worth of human dignity as well as for a peaceful world we must share with others our abilities and our abundance.

Show us the way to make our democratic way of life so complete and appealing that no alien system can compete in offering equal satisfaction to the longings of the human spirit. May it become clear that the battle today and tomorrow will be fought with ideas more than with implements of war.

Since the world is a neighborhood, make it, Eternal Father, by our efforts a brotherhood — that less and less will there be a north and south and east and west and bond and free, but together under a common Father may we make our community, our nation, and across the world, a place where human decency, mutual helpfulness, justice and peace may prevail for all. Amen.

# ON THE INTERNATIONAL SCENE

## Sixth General Assembly

The General Assembly has ceased being a yearly meeting of member nations. It has, in effect, become a year-round meeting with short periods of adjournment. The Fifth Session opened September 19, 1950 and closed November 5, 1951. When plenary sessions were not held, committees carried on the ever-expanding work of the UN. The Sixth Session of the General Assembly opened in Paris on November 6, with almost 70 items on its agenda. One gains an indication of the huge program when one notes that 300 tons of equipment and supplies and 675 staff members were shipped to Paris to fulfill the needs of this one plenary session. Before the Assembly are explosive issues of the utmost gravity. Korea, Morocco, the Suez, Sudan, and the disposition of Middle East refugees are but a few. The proposals for disarmament and control of mass weapons will be studied and debated with the realization that should no controls be eventually developed, war is almost a certainty. Long range problems of technical assistance, economic development, health improvement, basic educational advance, will be given thorough study. No ear-catching, miraculous plans or panaceas should be expected. The General Assembly is dealing with the three great challenges of our time: the peaceful co-existence of two major powers, unapproached by any others in strength; the rising tide of nationalism among half the world's people; the desperate need for higher living standards in over half the world.

## Disarmament

It is encouraging to hear one of the two major powers present a plan for disarmament that is a sincere attempt to find some starting point of attack on the problem. The Secretary of State has again demonstrated that he can present difficult and sensitive proposals with brilliant clarity and a dignity that shuns invective. How the joint British-French-United States resolution will affect Russia is a moot point. But it has already dispelled some of the uneasiness in other parts of the world. It is a depressing fact that in many quarters there has been concern lest the United States precipitate war, either through impetuosity or error. By removing some features of earlier plans that have been unacceptable to the USSR, we have demonstrated good faith and a desire to resort to the give and take necessary in the settlement of international questions.

The joint resolution calls for a step by step reduction of arms. It avoids the unrealistic idea of total disarmament and avoids the unfair proposal for a one-third cut "across the board". It looks forward to the abolition of atomic weapons and insists on international inspection and verification. Obviously this is a long-range outline plan with many questions that will require patient discussion and negotiation.

The fact remains that a peace offensive is a multi-front campaign. If the joint resolution is to have any measure of acceptance, the USA and USSR must work for the lessening of tensions in many areas. The sane and moderate attitude of Anthony Eden, aimed to resolve minor difficulties first and to tackle major questions only as a measure of confidence is established, would seem to offer some hope for the reduction of USA-USSR temperature — a necessary first step to the attainment of any effective disarmament plan.

## The UNICEF Dollar

The United Nations International Children's Emergency Fund has helped over 20 million children in the last five years. There is no cause more worthy of the support of individuals and governments. In its recent meeting in Paris UNICEF reported on its current work in twenty-four countries and territories.

The UNICEF dollar goes a long way. One dollar can do any one of the following:

1. Give a glass of milk a day for one week to 1[illegible] children. Three million children now get this benefit daily.
2. Supply a serving of rice to 9 children for one month.
3. Make possible one dress or one suit of cotton cloth.
4. Vaccinate 24 children against tuberculosis.
5. Treat one child for yaws with penicillin. 60 thousand have been cured to date.
6. Protect 20 people against malaria by use of DDT.

The UNICEF dollar is actually doubled or treble because recipient governments and, in some cases voluntary organizations match UNICEF contributions. The United Nations International Childrens Emergency Fund, for instance, provides medicine, vaccine and insecticides and the World Health Organization carries on the campaign against disease. Where cotton and wool are supplied, individual countries bear the cost of manufacturing clothing. When UNICEF supplies milk, the recipient country is responsible for furnishing the rest of the child's meal. When UNICEF has completed its current program, 42 million children will have received benefits.

UNICEF has only $30,000 left unallocated. President Truman has promised to ask Congress for 12 million dollars in 1952. This is a long cry, however, from the 30 million dollar budget UNICEF needs. Individuals can help by donations or by the purchase of Christmas cards from UNICEF Greeting Card Fund, United Nations, New York, $10.00 per hundred.

# PROGRAM SUGGESTIONS

## Christian Rural Overseas Program

In the season when emphasis is placed upon giving and the abundance of our own land is everywhere apparent, the Christian Rural Overseas Program offers an opportunity to share in the rehabilitation of those still living in privation and want. CROP was organized in 1947 to supplement the work of agencies concentrated in urban areas and working toward cash goals. CROP'S emphasis is on commodities such as grains, soybeans, livestock, dairy products, dried fruit, raw cotton and wool.

Sponsored by Catholic Rural Life, The Church World Service (serving 21 Protestant denominations) and the Lutheran World Relief, this organization operates through state committees in which all major church and farm groups are represented. Commodities received are turned over to established church relief agencies of the individual donor's choice. The gifts are shipped to Europe and Asia in carload lots and distributed to orphanages, institutions for the aged and ill, refugees and the hungry, irrespective of race or creed.

CROP also sponsors "Friendship Acres". In this program, which had its precedent in Biblical times, members set aside a portion of some farm crop or livestock which at maturity is given to CROP. Details about Friendship Acres and CROP may be obtained from CROP, 308 West Washington Street, Chicago 6.

## Around the World with Christmas Music

"Around the World with Music" was the theme of an annual concert given last spring by the Clinton Mother Singers of Minneapolis. Such a program might be planned around the Christmas and Chanukah music of United Nations countries or around other festival seasons. Gather ideas from all those in your church, synagogue or local organizations who have some knowledge of music. Your library, schools, teachers, choirmasters and even individuals who say they know little about music will prove a rich and varied source of information on Christmas and Chanukah music of various countries. There are few greater expressions of cultural unity and the oneness of mankind than the folk and religious music of nations.

## Meals for Millions

Today, when a penny buys so little, one is astonished to learn just what three cents can do. It will buy one "meal" of Multi-Purpose Food. This meal contains the equivalent in food value of ¼ pound of beef, a baked potato, a side dish of peas and a glass of milk. Multi-purpose Food was introduced by Meals for Millions, Inc., a non-profit group which was organized in 1946 to promote MPF for relief of famine and hunger in various parts of the world. Because of the concentration of the food, one box car can carry one-half million meals. The food has been endorsed by health departments, doctors and eminent nutritionists.

Children as individuals or groups might make a project of these meals. They would find interest and satisfaction in knowing that three of their pennies saved would buy one meal for a malnourished child of another country. $1.00 buys 33 meals and $3.00, 100. Meals for Millions is located at 648 South Broadway, Los Angeles 14, California.

## Recommended Magazine Articles

**If Anybody Wants to Know** by Mark Van Doren. (*The American Scholar*, Autumn 1951.)

Dr. Van Doren interprets the action of the Jersey City Board of Education in removing four of his books from the library of Jersey City Junior College, alleging (as he explains it) "opinions and associations of mine as evidence that in any case I was an undesirable person who should be listened to on no subject whatsoever". In this same issue Howard Mumford Jones has an important article on an allied subject: "Do You Know the Nature of an Oath?"

**News from Nowhere** by Russell F. Anderson. (*The Saturday Review of Literature*, November 17, 1951.)

Mr. Anderson questions the competence and criticizes in detail the adequacy of USA press coverage overseas, stressing also the important role the press plays in shaping USA foreign policy.

**The Conference on Christian Action: A Report.** (*Christianity and Society*, Autumn 1951.)

A report on the Washington Conference at which a new interdenominational Protestant agency was organized "devoted to constructive thought and action on social, political, and economic matters from the standpoint of the Christian faith". Copies of the report are available at Christian Action, 100 East Pearl Street, New Haven, Connecticut.

**The Diplomat and the Dinosaur** by Max Ascoli. (*The Reporter*, November 13, 1951.)

This stimulating article is an analysis of George Kennan's recent book, *American Diplomacy, 1900-1950*.

**Survey of Christian Democracy in Europe** by Anthony T. Bouscaren. (*Thought*, Autumn 1951.)

A detailed article on the origin, goals and meaning of the Christian Democratic parties in Europe. Professor Bouscaren contends that in many instances these parties developed as a "positive force for the implementation of social and economic change"; he also makes clear that these are not predominantly Catholic parties inasmuch as Protestants have contributed both to their early development and growth.

**Collier's Wins World War III** by D. F. Fleming. (*The Nation*, November 10, 1951.)

Dr. Fleming, Professor of Political Science at Vanderbilt University sharply criticizes the recent symposium in *Collier's* magazine which told the story of "Russia's Defeat and Occupation, 1952-1960".

**United to Enforce Peace** by Paul H. Douglas. (*Foreign Affairs*, October 1951.)

Senator Douglas here elaborates a comprehensive summary of the efforts to make the United Nations an effective instrument of collective security. An unusually important article for all to read who are concerned about the UN fulfiling its cardinal function, i.e., the enforcement of peace. Valuable background is given on a much neglected subject in another essay in this journal, "Albania, Soviet Pawn" by a Yugoslav, Vladimir Dedijer.

# SUGGESTED READING

**American Diplomacy 1900-1950** by George F. Kennan. University of Chicago. 1951. 146 pp. $2.75.

In this extremely important book, Mr. Kennan derogates the "legalistic-moralistic approach to international relations" in the USA during the past half century. He apparently has little use for the United Nations or for public opinion as a helpful guide to the formulation of foreign policy. This is a lucid statement of the "realistic", as opposed to the "idealistic" approach to international affairs.

**Master Plan USA** by John Fischer. Harper. 1951. 252 pp. $3.00.

A stimulating accoun of current USA foreign policy, designed for the ge al reader.

**A Foreign Policy for Americans** by Robert A. Taft. Doubleday. 1951. 127 pp. $2.00.

Senator Taft's analysis of his stand on USA foreign policy issues is significant because it clearly shows the marked changes that have taken place during the past decade in the thinking of a candidate for the 1952 Republican presidential nomination.

**World Religions and the Hope for Peace** by David Rhys Williams. Beacon. 1951. 221 pp. $2.75.

A factual and interesting analysis of eighteen of the world's major beliefs and religions, among them being accounts of Akhnaton, Mo Ti, Asoka, Marcus Aurelius, Baha'u'llah, Karl Marx, Mary Baker Eddy and Jesus. Of definite value to all who wish to find harmonious basic values in diverse and varied doctrines and teachings.

**The Search for Peace Settlements** by Redvers Opie and Associates. Brookings Institution, Washington, D. C. 1951. 366 pp. $4.00.

Five research specialists cooperate in a scholarly study of the efforts made to bring World War II formally to a close by the conclusion of peace treaties. Also included is a careful review of eight international conferences from Cairo (1943) to the Foreign Deputy Ministers' Meeting in London (1950).

**International Relations** by Robert Strausz-Hupe and Stefan T. Possony. McGraw-Hill. 1950. 947 pp. $6.00.

A detailed and realistic analysis of international relations in our era, with the primary focus on the conflict between democracy and dictatorship.

**Japan** edited by Hugh Barton. Cornell University, 1951. 320 pp. $4.00.

This symposium offers an excellent introduction to modern Japan.

**Man Is Not Alone** by A. J. Heschel. Farrar, Straus a Young. 1951. 306 pp. $3.75.

A philosophy of religion of the first importance. R hold Niebuhr has predicted that Dr. Heschel "will bec a commanding and authoritative voice not only in Jewish community but in the religious life of America".

**Economic Consequences of Divided India** by C. Vakil. Distributed by Institute of Pacific Relatio 1950. 555 pp. $5.50.

A detailed study of the economy of India and Paki from 1947, the date of the partition, until October 1950

**Chinese Civilization** by Marcel Granet. Barnes a Noble. 1951. 444 pp. $6.50.

A scholarly, imaginative treatise for those interested the study of comparative civilizations.

**Worship Aids for 52 Services** ed. by Friedrich R Westminster Press. 1951. 247 pp. $3.50.

Arranged into units according to the major traditio days of the Church, as well as for Brotherhood and Un Nations services, this volume offers suggestions on pray scripture readings, benedictions, etc.

**Vedanta for Modern Man** ed. by Christopher Ish wood. Harper. 1951. 410 pp. $5.00.

The divine nature of man, the purpose of life, and essential unity of all religions are expounded in 61 es by both western and eastern Vedantic philosophers.

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A survey of Protestantism, from earliest colonial days to the present, as a major factor in the molding of Ameri character.

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**Journey Through Utopia** by Marie Louise Berneri. Bea 1950. 339 pp. $3.75.

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**Adam Mickiewicz: Poet of Poland** ed. by Manfred K Columbia University Press. 1951. 289 pp. $5.00.

**Great Thoughts of Great Americans** compiled by Consta Bridges. Crowell. 1951. 180 pp. $2.95.

**Autobiography of a Yogi** by Paramhansa Yogananda. Ph sophical Library. 1951. 501 pp. $3.50.

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